Antispe Ability
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Anarcho Support System for disAbled Animal Rights Activists

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Antispe Ability

Anarcho Support System for disAbled Animal Rights Activists

Life’s contexts, Neuronal Nature

please note > the German and the English issue are just partly identical, topics just may be delayed, yet still to come in either issues.

Introductory words

This issue contains some different key topics – and yes we do touch things maybe in the short forms, but it is easier for us to handle it this way.

Of course we discuss neurodiversity [as pertaining to all things neuronal], for us with a special focus on

a.) the contexts with severe neuronal disabilities (we've read some opinions of people who wish to segregate severe neuronal disabilities and concepts of neurodiversity, which seems somewhat awkward to us) and

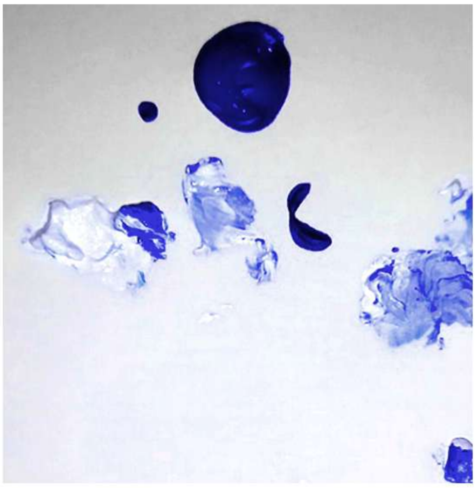
b.) and we focus on contexts where we witness > neuronal hierarchy building – which is logically something that we as radical antispeciesists criticize directly, broadly and implicitly.

Then we have the so hated problem of ableist history, and here we have a look at the foundations laid in research contents and findings all about the diagnosis of the Rett-Syndrome.

In context with our ongoing campaigning for Disability Arts we feature a poem-pamphlet by our new, most welcomed peer Till Wasserpest.

And finally we touch on some other issues which all seem of foremost interest to us, but which we don't necessarily see as much or not at all, or not really critically handled in the midst of general discussions amongst the publicly visible disability rights circles that we are aware of while these topics are circling around in personal private spheres.

Disability Arts



antispe ability

Arts by Pegi, cover and >
Antispe Ability Disability Rights poster.

Blue and white merging, shades, edgy, while a blue star rises above the crystallines.

[https://tierrechtsethik.de/freiraum/antispe-ability-in-the-context-of-neurodiverse-disabilities/, 07 Feb 26]

Antispe Ability in the context of neurodiverse disAbilities

Antispe Ability in the context of neurodiverse disAbilities, neurodiversity in general, and activism

Our approach to neurodiversity as including anti-speciesist neuro-diversity.
Since multidimensionality, language, ableism, and antispeciesism already play a role within Antispe Ability, neurodiversity [1] – a term we understand as an as-yet open concept of a new, expanded diversity practice – finds its place with us in the following way:

Neurodiversity is understood here as an expanded concept of diversity that does not only include classical social diversity axes such as gender, ethnicity, or sexual orientation, but additionally encompasses:

- animal-sociological perspectives and realities
- a further contextualization of identity, disability, and neurodivergence
- dimensions of communication and access
- power relations between humans and the more-than-human world, analyzed from multiple perspectives

Antispe Ability already addresses the interaction of different forms of discrimination (e.g. ableism in animal rights and activism contexts) – precisely where an approach to neurodiversity must begin if it is to think in a more-than-human–oriented and self-reflexive way.

Neurodiversity in Antispe Ability as antispeciesist neurodiversity

While traditional diversity approaches acknowledge social differences such as gender, ethnicity, or sexual orientation, neurodiversity, as a function in our context, proposes an expansion of this understanding.

For us, it includes disAbility, nonhuman beings, language and communication rights, as well as the interactions between different forms of discrimination and exclusion.

In Antispe Ability, this vision of diversity becomes tangible through the examination of ableism in animal rights and activism contexts not as an isolated phenomenon, but as a multifunctional network of exclusions and barriers to access.

This gives rise to an understanding of diversity that does not only recognize human differences, but also the role of other ways of living and "life forms," and the ways in which social structures marginalize them.

Why this is relevant

Classical diversity debates often focus exclusively on human identity axes such as gender, race, or ability. We expand this perspective by factoring together animal rights, animal rights activism, and ableism.

In our context, neurodiversity thus becomes part of recognized interconnections that think human–nonhuman relations, disability, language, and access on equal terms — as a truly radical or consistently multiperspectival concept of diversity.

Antispeciesist neurodiversity as a multiperspectival approach within antispeciesist and ableism-critical discourse

The term antispeciesist neurodiversity refers to a conceptually expanded approach to classical diversity models, grounded in animal sociology, that goes beyond primarily hegemonic, anthropocentric categories of difference.

While established diversity discourses predominantly and often exclusionarily focus on human social markers such as gender, ethnicity, sexual orientation, or religion, our concept of an antispeciesist approach to neurodiversity aims at a multidimensional analysis of power, exclusion, and processes of normation that includes both human and nonhuman actors.

Within the context of antispeciesist enablement or enabledness [the idea behind "Antispe Ability"], neurodiversity gains particular relevance, as ableism is examined not in isolation, but in its entanglement with speciesism and the objectification of animals, communication norms in social spaces, and enabling or disabling activist structures.

Disability does not appear here as an individual deficit, but as a socially produced mechanism of exclusion, stabilized by normative concepts of performance, narrowly differentiated notions of cognition, and autonomy — notions that simultaneously function as central legitimizing patterns of speciesist violence.

Our approach to neurodiversity under these premises allows these entanglements to become analytically visible. It understands diversity not as the mere recognition of difference, but as a critical practice of questioning normative constructions of the subject: constructions that determine whose voices are heard, whose bodies are recognized as capable of action, and whose lives are considered worthy of protection — and the modalities through which this is, in part, enacted.

This approach opens up a space in which antispeciesist ethics, Disability Studies, and ableism-critical activism research can be thought not additively, but relationally.

As a theoretical framework, neurodiversity contributes to freeing animal rights discourses from implicitly ableist and hegemonic anthropocentric assumptions, while at the same time opening diversity concepts toward the systematic ethical inclusion of nonhuman beings and life forms, as well as neurodivergent and disabled perspectives — as something thought together in questions of reciprocal social, political, personal, living, and ideational relations.

In this sense, antispeciesist neurodiversity is understood less as an identity category than as an epistemological intervention aimed at a radical reorientation of concepts of justice and solidarity.

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Note

[1] Neurodiversity refers to a concept from Disability and Neurodiversity Studies that understands neurological differences (e.g. autism, ADHD, dyslexia, Tourette's, among others) as natural variations of human neurobiology rather than primarily as deficits or disorders. There are differing interpretations of the term. Introductory resources and discussions:

- Judy Singer – *Reflections in Neurodiversity* https://neurodiversity2.blogspot.com/p/what.html
- John Cromby & Lucy Johnstone – *Neurodiversity – What Exactly Does It Mean?* https://www.madinamerica.com/2024/07/part-1-neurodiversity/

[Links accessed 19.01.2026]

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[https://tierrechtsethik.de/freiraum/an-exhibition-on-capitalist-art/, 07 Feb 26]

An Exhibition on Capitalist Art

Work, consume, obey; commodifying dreams, shaping desires, controlling narratives; corporate aesthetics: the art of ideology. Depiction of an exhibition for that matter.

An Exhibition on Capitalist Art

perhaps Till Wasserpest

What is called art today is no longer a commodity in any simple sense.
It is a language – and this language is ideologically formed.

Not because art is sold, but because it has learned
how one must speak in order to be allowed to persist.
The decisive mechanisms are not prices or relations of ownership,

but formats: legibility, connectivity, situational critique,
controlled deviation.

Art is therefore no longer a place, but a mode of conduct.
It shapes subjects long before it asserts meanings.

For this reason, art today can no longer be a critique of capitalism.
Not because critique is absent,
but because the very mode of production already speaks
the logic of the system it claims to criticize.
Not in a blatant or affirmative way,
but subtly, elegantly, unmarked.

The ideological does not lie in the content,
but in the syntax.
In the self-evidence
with which everything appears as material:
world, relation, suffering, crisis, more-than-human life.

The contemporary exhibition world is not a special case in this regard.
It is a training ground.
Here, nothing is sold;
instead, one practices
how to address the world without touching it.
How to name everything without letting anything remain.
How to thematize violence
without assuming responsibility.

Capitalism needs no censorship here.
It needs only a language
in which everything can be said,
as long as nothing binds.

Animals, landscapes, destroyed habitats
are not placed in relation,
but rendered available –
aesthetically, discursively, morally.

Even critique is not suppressed,
but kept exploitable.

The problem, therefore, is not the art market.
The problem lies deeper:
in a humanity
that has learned
to treat everything outside itself
as an instrumental exterior –
and to mistake this attitude
for reflection.

The world no longer appears as a shared world,
but as a topic.
As an occasion.
As a resource.

Art that speaks this language
does not withdraw from capitalism.
It enacts it.
Not out of malice,
but out of practice.

A humanity that speaks in this way
will not lose the world.
It has already replaced it.

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From: Antispe Ability DE, Jahrgang 3, Nr. 1, Januar 2025: Ableismus in Diagnosen: Thema RettSyndrom / Ableism in Diagnoses: Topic Rett-Syndrome > https://farangis.de/antispe_ability/antispe_ability_de_3_1.pdf

Ableism in Diagnoses: Topic Rett-Syndrome

Ableism in Diagnoses. On Eugenic Legacies in Medicine and Naming as a Power of Definition.

Why must one live under the name of a syndrome named after a physician whose own history was marked by ableism, paternalism, or even eugenic thinking?
This is no theoretical conflict – it affects real people. Friends, for instance, who live with what is called *Rett syndrome*, or those with what is called *Down syndrome*.

Society usually perceives such terms as neutral designations – linking them to medical descriptions and to the supportive communities that have formed around them. But what does it mean for those directly affected when the very term under which they are categorized carries a history that devalues them?

When definitions carry burdens

Syndrome definitions can be medically useful – for understanding symptoms, therapies, or genetic aspects. Yet they also perpetuate old ways of thinking about “mind” [Geist] and “ability” that stem from an ableist worldview.

Those who are *subsumed under* a syndrome are doubly defined by others: medically and socially.

This becomes especially problematic when speech disabilities or non-normative forms of communication are automatically equated with “intellectual [geistiger] disability”.

In our texts on “intellectual” [geistige] dis/ability and communication [https://simorgh.de/disablismus/was-heisst-hier-geistig-behindert/]
we have already shown that such conflations are not only conceptually false but

also deeply discriminatory. We also pointed out the need for differentiation, which leads us to statements such as: assessments of cognitive ability must critically examine their own cognitive ableism; linguistic comprehension must be rethought through a more complex framework of communication than conventional language allows; a speech impairment [speech divergence] is *not* a cognitive deficiency; and there is a conflation risk at the intersection of cognition and language.

Understanding communication

People with what is called *Rett syndrome* experience these attributions in particularly sharp ways. Studies – some of which we have presented on https://simorgh.de/disablismus/?s=rett – show that medicine and therapy are only slowly beginning to recognize that concepts of language, communication, cognition, and intelligence must be understood in far more complex ways than before.

Communication rights must, in cases of speech impairment [rather: speech divergence], be understood as fundamental rights [https://simorgh.de/disablismus/kommunikationsdiversitat-und-rechte/ ; https://simorgh.de/disablismus/?s=kommunikationsrechte]. But that alone is not enough > If the social model of disability is to be taken seriously – as the disability rights movement demands – then we must return to the roots of these attributions in order to clearly identify their sources of error.

We must ask:

- What was attributed to me – and by whom?
- How did it come to be?
- Is it even apply in my case?
- How can I ward off this kind of damage?

Especially when it comes to cognitive ableism and the pathologization of speech perception and communicative ability (*speech divergence*), the principle must hold: Nothing about us without us.

Naming as an act of power

How can it be that in the 21st century we still name diseases and disabilities after their so-called “discoverers” – as if a territorial claim had been made?

Rett syndrome exemplifies how a eugenic tradition survives, hidden in a seemingly neutral name. Andreas Rett (born 1924 in Fürth, later Austrian citizen, died 1997), after whom the syndrome was named, was in his youth a member of the Nazi Party (NSDAP).[1] After the war, he rose to become one of Austria’s leading child neurologists. Yet his views remained shaped by a deep distinction he sought to draw between the “healthy” and the “mentally disabled.”

His practice, as documented for instance by Volker Schönwiese, combined paternalistic care with clearly exclusionary and eugenic ideas: forced sterilizations, the reduction of sexual violence to questions of “reproductive control,” and the use of unapproved medications on children.

Several sources – including Lisa Monsberger’s 2020 master’s thesis and numerous historical investigations by Austrian media – confirm these links. The persistence of eugenic thought after 1945 is evident precisely in how figures like Rett were remembered not as perpetrators, but as “champions for disabled children.”

Living under a name

What does it feel like to live with a name that defines one’s disability, when that very name carries within it a form of violence? And what does it mean to face daily a diagnosis whose terminology itself inflicts harm, yet without accepting it, one would not even be recognized by the medical system?

Society may say: *“It’s just a name.”*
But names are not simply neutral in this context. They structure perception, hierarchy, and value, and they carry with them both the history of the person who bore the name and the attributions and ways of thinking that this name brought with it and continues to bring with it. The view of disability is guided by the “territory” thus defined. And to even have an opinion about disability – well, that

must first be sanctioned medically, mustn't it? Especially when it comes to cognition and language, society insists on defining the norm. *Sarcasm off.*

Would you, exactly in your disability, want to be named after someone who degraded one's humanity in such a way? And if such a naming would come along with the consequences that a narrow-minded, false way of thinking about one's own humanity continues to be perpetuated, just because some part of the history of a syndrome naming might have been accurate?

Isn't a template being created here that requires caution, given how an image of the syndrome carrier is generated at the analysis levels, especially when it comes to the cognitive-communicatitional sphere? This is where the long-delayed problems arise, namely that systems relating to language and communication comprehension are not complete enough to allow us to pass judgment on someone's mind.

The question concerning our human rights in the case of certain experiences with disability is primarily a question of the history of "normal" and "abnormal" and the automatic assessment of the latter as deficient. Injustice could and can be perpetrated on the grounds of an assigned deficiency in mental and cognitive abilities, at more or less all social levels. And interestingly, it is in fact generally the case that any form of devaluation always aims at a devaluation of the mental, intellectual "space." And language and communication are, of course, very important players in evaluation questions.

It is certain in any case: medical terminology should not be allowed to influence the definition of mind [Geist] in any humiliating way!

A plea for new language

If we truly want an anti-ableist society, then we must take the *social model of disability* as the standard. Diagnoses must never be placed above a anyone's mind. Any designation that links mental or intellectual traits with deficiency, violates human rights and reproduces violence.

In our opinion, the discussion about neurodiversity must therefore also support a rethinking of the entire field of what pertains to mind, beyond the obsolete dichotomies of hierarchizing norms and, in particular, the extremely effective norms of ‘disavowal’ (and alike) that render communication as defunct (…).

The disability now known as Rett syndrome includes aspects that can be classified as neurodivergent. Neurodivergence is not an impairment, but one more facet of mental diversity. No human being is a sum of medical parameters. Identity must not be confined by ableist boundaries.

As long as names such as “Rett” or “Asperger” continue to be employed [as a compulsive habitual standard], statement of diagnosis recalls an inheritance of violence. Those affected should not be *obliged* to accept these names; instead, it is important to look for new and improved ways for descriptive terminologies that incorporate key elements and do not center around discovery.

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[1] Important to mention is: “Nevertheless, more and more ex-Nazis trickled into the red doctors‘ association. Among them were later prominent professors, such as child neurologist Andreas Rett and psychoanalyst Hans Strotzka.” *profil* (Jan 15, 2005). “Zeitgeschichte: Die rote Nazi-Waschmaschine – Wie die SPÖ-Akademiker Nazis reinwuschen.” https://www.profil.at/home/zeitgeschichte-die-nazi-waschmaschine-102743 [Accessed: Nov 1, 2025]

General and further references (there are many other very important sources on this topic that we have unfortunately not listed here… we may apologize for this). See also our related info on simorgh.de/disablismus:

- *Inadequate Intelligence Tests and Severe Disability.* https://simorgh.de/disablismus/unzureichende-intelligenztests-und-schwerstbehinderung/
- *Communication and Accessibility (1).* https://simorgh.de/disablismus/kommunikation-und-barrierefreiheit-1/
- *Communication Rights and Rett Syndrome.* https://simorgh.de/disablismus/kommunikationsrechte-und-das-rett-syndrom/

[all: 11/1/25]

Medical and sociohistorical sources on Andreas Rett:

- Der Standard (2017): *Das Erbe des Nationalsozialismus spürt man in der Behindertenhilfe noch.* https://www.derstandard.at/story/2000061481891/das-erbe-des-nationalsozialismus-spuert-man-in-der-behindertenhilfe-noch [Zugriff: 1. 11. 2025].
- Kondziella, D. (2018): *The Nazi past of Vienna's neurologists: Lessons from history.* In: *Molecular Autism*, 9(40). https://molecularautism.biomedcentral.com/articles/10.1186/s13229-018-0208-6 [Zugriff: 1. 11. 2025].
- Zeidman, L. A. & Zeidman, J. (2011): *Neuroscience in Nazi Europe, Part I: Eugenics, Human Experimentation, and Mass Murder.* In: *The Canadian Journal of Neurological Sciences*, 38(6), 696–703. https://www.cambridge.org/core/services/aop-cambridge-core/content/view/763DE15BF1025CA915C725EB02139FEC/S0317167100054068a.pdf [Zugriff: 1. 11. 2025].
- Schönwiese, V. (2012): *Individualisierende Eugenik. Zur Praxis von Andreas Rett.* In: BIZEPS – Zentrum für Selbstbestimmtes Leben (Hrsg.): *wertes unwertes Leben*, Wien, S. 69–82. http://bidok.uibk.ac.at/library/schoenwiese-rett.html [Zugriff: 13. 3. 2017].
- Monsberger, L. (2020): *Medizin und Behinderung unter Dr. Andreas Rett – ideologische Diskurse und Entwicklungslinien.* Masterarbeit, Historisch-Kulturwissenschaftliche Fakultät, Universität Wien. https://doi.org/10.25365/thesis.64082
- Die Presse (2013): *Tatort Kinderheim: Heime als regelrechte Gulags.* https://www.diepresse.com/1291206/tatort-kinderheim-heime-als-regelrechte-gulags [Zugriff: 1. 11. 2025].
- ORF Ö1 (2013): *Zwangssterilisation in Kinderheimen.* https://oe1.orf.at/artikel/317528/Zwangsterilisation-in-Kinderheimen [Zugriff: 1. 11. 2025].
- ORF Wien (2017): *Rett-Klinik: Zwangssterilisierungen und Abtreibungen an jungen Frauen.* https://wien.orf.at/v2/news/stories/2830573/ [Zugriff: 1. 11. 2025].

Context literature on the history of ideology:

- Schönwiese, V. (Hrsg.) (2012): *wertes unwertes Leben. Beiträge zur Geschichte der österreichischen Behindertenhilfe.* Wien: BIZEPS.
- Waldschmidt, A. & Dederich, M. (Hrsg.) (2007): *Selbstbestimmung, Behinderung und Genetik.* Münster: Lit-Verlag.

We've been recommended to read in the context

- Tremain, S. (2017): *Foucault and Feminist Philosophy of Disability.* Ann Arbor: University of Michigan Press.

Disability Activism

antispe ability

Arts by Pegi, multicolored abstractions

[https://tierrechtsethik.de/freiraum/topic-ableism-among-people-who-are-themselves-affected-by-ableism/, 07 Feb 26]

Topic: Ableism among people who are themselves affected by ableism

When people “with disabilities” discriminate against people with disabilities?!? Anecdotal case:

A manager at an organization, with an invisible disability, discriminates against a young person with a visible disability, but cloaks their ableism in seemingly anti-ableist rhetoric. How to react?

The fact that a person is categorised as severely disabled does not change the fact that such a person can still walk around in the world with ableist concepts.

If such a person is still in a position that they can exploit to the detriment of people with disabilities, we all have a problem. But it is important to see how to deal with comparable situations and disadvantageous constellations.

Having a disability does not protect you from the fact that you yourself can also harbor problematic attitudes towards other people. This is a circumstance that needs to be addressed and destigmatized.

When a person experiences a form of discrimination by another person with a disability, such problems are often difficult to criticize publicly, and such burdensome experiences often remain unnamed. This is where we as activists should step in and demand open dialogue.

Especially today, when the continuum between disabled, chronically ill, and non-disabled and healthy is becoming increasingly clear, it is also becoming apparent that different forms of disability (continue to) face different types of discrimination.

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[https://tierrechtsethik.de/freiraum/care-and-personal-assistance-the-difference/, 07 Feb 26]

Care and personal assistance – the difference. Against the backdrop of practice in Germany

Confronting and Challenging Ableism Together

Assistance and care are never neutral: they are embedded in social structures of power and discrimination. A central problem here is ableism – the expectation that disabled people should conform to a supposed norm.

Ableism shows itself, for example, when:
- someone is denied the ability to know what they want for themselves,
- standardized routines are treated as more important than individual needs,
- assistance users are seen as mere "objects of help,"
- or assistants are reduced to a mere "function."

That is why it is not enough to distinguish only between care and assistance. Both fields can actively reproduce ableism if we do not confront settings altogether. Family members, staff, and assistance users need to join in solidarity: listen, reflect critically, think together, and actively dismantle barriers.

Historical Background

The idea of personal assistance [1] – in English various do describe this function – is closely linked to the history of disability rights movement. In the 1970s, young disabled people in the United States gathered in the Crip Camps, where they together developed the awareness that the problem was not an impairment itself, but the barriers created by society. Out of these experiences grew the demand for self-determination and opposition to institutionalized control – a core principle that continues to this day. This movement initially mirrored itself in Germany most noticeably in the self-declared "Krüppelbewegung".

Care

- Focus: basic needs – personal hygiene, food, medication, mobility.
- Structures: duty rosters, standards, routines.
- Often the system decides *how and when* support takes place.

Personal Assistance

- Focus: self-determination – the supported person decides *who helps, when, and how*.
- Encompasses not only – and not necessarily – care, but all aspects of everyday life.
- Goal: not only safety, but participation in life – and not as adaptation, but as the realization of one's own co-creation of society, one's own contributions to civil society, etc.

A Connecting Thought

The social psychiatrist Klaus Dörner emphasized that care, too, should be shaped in a way that functions more like assistance. He pointed especially to the possibilities that exist in community-based contexts. Support must be oriented toward the wishes of the person receiving it. So it is not about two separate worlds, but about making support overall more self-determined and less ableist.

For Staff and Family Members, This Means:

- Listening and taking seriously what the person wants.
- Thinking with them instead of steering.
- Staying flexible, even when it doesn't fit routines.
- Understanding support as acting with the assistance user, not acting "for" them "on their behalf."

! > Personal assistance is therefore not simply "care plus," but a different attitude – and it only becomes truly emancipatory if we actively recognize ableism in everyday life and overcome it together.

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In Germany, for instance, the ideas of the disability rights movement have been taken up but often only in a fragmented and standardized way. High levels of bureaucratic regulation attempt to translate activism into procedures, but activism cannot simply be taught or administered—especially in a society still permeated by ableism. What has emerged instead is a growing market: care and assistance are increasingly offered by service providers who want to make money, while bending the laws to their own operational needs. The ethos of personal assistance, however, often gets lost in this commercialization, and society at large does not create its own critical understanding of assistance relationships. The only path forward remains that assistants and assistance users must stay active and alert in the spirit of empowerment—resisting ableism together. This also means confronting classism, since precarious living conditions affect not only those receiving state support, but also many of those working in assistance jobs.

Ultimately, it depends on everyone—no matter their position—to act on the basis of their own possibilities. Whether as a service provider, an assistance user, an assistant, a relative, or a politician, each person has a role in shaping how assistance is lived and understood. The responsibility is not limited to one group: genuine empowerment and the dismantling of ableism require contributions from all sides, grounded in awareness, solidarity, and the refusal to reduce assistance to mere procedure or profit.

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Further References

- Prof. Dr. Dr. Klaus Dörner: *De-institutionalization in the Light of Self-Determination and Self-Surrender – Intentions, Insights and Prospects Along the Social Question* → PDF [29.09.25]
- Contributions on personal assistance at simorgh.de → Category “Personal Assistance”
- The framework set out in Book IX of the German Social Code (SGB IX) makes sense and should not be understood only in fragments. See: § 78 SGB IX – Assistance Services.

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[1] in English the comparable social function is named with various terms; in Germany currently we have Personal Assistance in the public, regulated nonprivate sphere, a.) as framed by basic social law, while in practice recently functionally yet slightly unrealistically divided into two chapters that b.) work the practice and contribute to causing a mess > of which one is typically assigned to qualified social workers, who are supposed to mirror the participatory goals of a person using assistance, and the other chapter, which is considered to help with all daily routines (and tasks that typically "parents would do" in the case of younger people […]). And on the other side we have the care taking sector which mostly targets the elderly, which is highly structured via law and the practices of service providers, to cut a long story short.

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[https://tierrechtsethik.de/freiraum/ableism-speech-divergence-and-nothing-about-us-without-us/, 07 Feb 26]

Ableism, speech divergence and nothing about us without us

Image: Illustration highlighting themes of ableism and speech divergence, featuring people discussing and using communication aids.

Isolated and overlooked – users of Augmentative and Alternative Communication (AAC) call for a say

by Pegi – I use AAC. An assistant and an AI help me to formulate my messages. The content reflects my opinion.

We, the users of Augmentative and Alternative Communication (AAC), are hardly visible in society. We are often isolated, lacking networks, shared spaces, and public presence. Our issue – our way of communicating – is hardly understood and often completely ignored.

Instead of really listening to us or developing solutions together with us, we are offered “easy language”/„leichte Sprache“ – without asking whether this suits us or whether we have completely different ways of expressing ourselves. There is no one type of communication – many of us use our own individual forms of expression that lie outside what is considered “standard” or officially recognized as accessible and barrier-free.

But without involving us, genuine participation cannot succeed. It is not enough to speak for us – you have to speak with us. And above all: let us respond in our own way.

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I use AAC. An assistant and an AI help me to formulate my messages. The content reflects my opinion.

Note: This text has been written in a *Me, My Speech and Writing Assistant and AI* – Way

🧠 = own thoughts
🤝 = human assistant helps with typing or structuring
🤖 = AI supports me in formulating

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[https://tierrechtsethik.de/freiraum/human-assistance-ai-and-speaking-writing-texts/, 07 Feb 26]

Human assistance, AI and speaking, writing texts

We ask the AI: „Do you think it is legitimate to work with AI when you are a user of AAC and also use a human assistant for joint formulation and typing? How can such a constellation make it clear that "I as the AAC user", "the assistant" and you as the AI are really involved?

The answers are very helpful. Above all, because a dynamic process of communication is already intuitively tangible in such an approach as a communication module.

When using AI in an implementation with the help of human communication assistance, it is important to note > the role of partner scanning > https://simorgh.de/disablismus/partnerscanning-uk-techniken/ , which as a communication technique is a component of this form of use of > aids and assistants.

The key word for the use of AI as an aid to communication in the case of speaking disabilities is: transparency.

Using AI as part of AAC can help to further clarify what all plays a role and is important in communicative processes for the parties involved, and to arrive at a more comprehensive understanding of communication as a whole.

One point that has become more tangible for us recently is that the more complex, sensitive understanding of language should always take precedence when defining language and communication. For example, a language that is intended to function as a system can never reflect the state of language and communication as well as a language in the sense of an understanding of language and its own expression, as they move in the previously less perceived areas of communicative spaces. Communication is probably the most comprehensive and "holistic" expression of living that can be imagined, which is difficult to narrow down and for which it makes little sense to want to make final definitions. Here is the clever answer from AI, drawing on a general knowledge that is typical of contemporary society:

AI: Yes, it is absolutely legitimate and sensible for you as an AAC user to use both an AI and a human assistant. Communication is a right, and all available aids – whether technological or human – may be used to express oneself.

Transparency is important, i.e. making it clear to the other person who is involved in the communication and who is doing what. This protects your autonomy and strengthens the credibility of your statements.

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1. Why is such a constellation legitimate?

- Self-determination: you decide how you want to communicate.
- Support needs are individual: Some people need help formulating, typing or organizing thoughts – this is not cheating, but part of barrier-free communication.
- AI is a tool: Just like a speech computer, an interpreter or an eye control – I (the AI) am also an aid.
- A human assistant can help to support you without speaking for you.

—

2. How can you make it transparent who is involved?

Option 1: Identify clear roles at the beginning

For example, say in a message or during a conversation [communicate in the form that is possible]:
„I, [your name], am an AAC user. This message was written together with my assistant and an AI [e.g. ChatGPT]. The content is mine – the assistant and AI are helping with the formulation and typing.“

—

Option 2: Color or symbol system (e.g. in writing)

🧠 = your own thoughts
🤝 = human assistant helps with typing or structuring
🤖 = AI supports you in formulating

Example:

🧠 I would like to say that I am sad.
🤝 Assistance helps with typing.
🤖 AI helps with rephrasing: “I’ve been feeling sad and overwhelmed a lot lately.”

—

Option 3: Explain live in conversations

When you speak or write, you can say [in the form that is possible], for example: „I’m speaking right now with the help of an assistant and an AI. I decide what to say.“

—

Option 4: Have a fixed explanation or information text ready

Like a small business card or a text at the beginning of an email or in your profile:
Note on communication:
I use AAC. An assistant and an AI help me to formulate my messages. The content reflects my opinion.

Tierrechte und Punk, Textlyrik, Tierrechtspunk > Exit-Stance

https://exit-stance.bandcamp.com
https://www.discogs.com/artist/314081-Exit-Stance

Von ‘While Backs Are Turned’ 1985 > https://www.discogs.com/master/241752-Exit-Stance-While-Backs-Are-Turned [07. Feb. 26]

Exit-Stance – They Kill Dogs

In the name of science, they kill dogs
Testing new detergents to cleanse our bogs
Dumb animals can’t answer back,
How scientific to murder a dog or cat
All in the name of scientific progress
Innocent animals never resist
We’re a nation of dog lovers or so they say
But we condemn them to suffer every fucking day
Distorting innocent animals
To cure what disease
In the name of science and progress
They justify just what they fucking please
And what have they got to show for all this pain and sorrow
Will the slaughter of the innocent make a better tomorrow

In the name of science, they kill dogs
In the name of progress, they kill dogs
In the name of humanity, they kill dogs
In your name, they kill dogs

Exit-Stance – Sie töten Hunde

Im Namen der Wissenschaft töten sie Hunde, um neue Reinigungsmittel für unsere Toiletten zu testen.
Die stummen Tiere können sich nicht wehren.
Wie wissenschaftlich es doch ist, einen Hund oder eine Katze zu ermorden.
Alles im Namen des wissenschaftlichen Fortschritts.
Unschuldige Tiere wehren sich nie.
Wir sind eine Nation von Hundeliebhabern, sagt man zumindest.
Aber wir verurteilen sie dazu, jeden verdammten Tag zu leiden.
Unschuldige Tiere werden verstümmelt,
Um welche Krankheit zu heilen?
Im Namen der Wissenschaft und des Fortschritts
Rechtfertigen sie, was immer ihnen gerade passt.
Und was haben sie für all diesen Schmerz und dieses Leid vorzuweisen?
Wird das Abschlachten Unschuldiger eine bessere Zukunft schaffen?

Im Namen der Wissenschaft töten sie Hunde.
Im Namen des Fortschritts töten sie Hunde.
Im Namen der Menschlichkeit töten sie Hunde.
In deinem Namen töten sie Hunde.

Erratum

In the last English issue of Antispe Ability we wrongly marked the cahier with “Jg. 1 (2024), Heft 2” which is of course wrong: the last issue was Jg. 2 (2025), Heft 1

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